

HARLEM FRIENDSHIP HOUSE NEWS

Vol. 4, No. 8, Jan., 1945

Without Interracial Justice

Social Justice Will Fail

New York, N. Y., 5 Cents

Epiphany and Blessed Martin

By JAMES E. BULGER

INTO the gloam fast descending over Bethlehem strode three men. Night falling swiftly, as it does in the East, dropped over the town, and when they reached the cave a yellow moon glimmered in the sky and over the stable a star was hung. Entering the doorway the three bowed low to the man and woman; silently they moved toward the crib, fell to their knees, and offered to the Infant Lord of the Universe their gifts of gold, frankincense, and myrrh.

He, in turn, opened wide the floodgates of His riches and lavishly poured grace into these hearts; nor did He, because one of the strangers was of darker skin, divert any of these riches, or rejoice less in the visit of this one than in the homage of the others. He had been present when the Awful Trinity had breathed life into these souls, and His Fatherhood knew no difference because the caskets of these souls would later assume a variety of hues. When the Magi made their offerings, the Majesty of the Omnipotent God had not seen fit to establish the color line. That was to come later; that and Ghet-tos for Jews.

SUCH thoughts as these tumbled around in some recess in my mind even while attention was focused on the words of the speaker of the day at the Serra Club in Chicago, the Baroness Catherine de Hueck, founder of the famous Friendship House in Toronto, New York, and Chicago. She was telling us of the inroads communistic agitators had made among the Negroes of Harlem and Chicago. On a natural plane, it was just good Americanism to recognize the problem, and on a supernatural level—well, we were simply juggling with our soul's salvation if we ignored it. The logic was un-

shakable; the theology unimpeachable. Serra, a group of Catholic business and professional men, had no soporific luncheon that day. In justice to Serra it must be said that rarely do we have a dull luncheon, but this was a particularly soul-searching one. Many of us traveled with the Baroness that day even to our own judgments, and meditated earnestly, as the

KNOWING the sentence, "Depart from me," we sat at the table as the apostles must have sat, asking, "Is it I, Lord?" An academic, sociological question had become one involving our personal salvation. A disturbing thought had come to gnaw our conscience. Our speaker touched on the answer to the problem when she told of her special patron, Blessed Martin de Porres, Negro saint of Lima, incredible wonder worker of today, whose fame is spreading like a prairie fire. He seems to carry the answer to race prejudice, for how can we pray to him and disregard the plight of his downtrodden brothers and sisters?

The Baroness calls his devotees, "Martin's gang." Eddie Doherty, author of the beautiful meditations on Our Lady's Seven Sorrows, is a member of the gang. He tells of great wonders, the curing of a baby's bursted lung, and of smaller wonders: getting jobs, bringing missing ones home, settling doubts. In London's blackout Bl. Martin always got a cab for this reporter, even when it seemed there was none around for miles.

BL. MARTIN never fails those who call on him. Mr. Doherty told Serra about him one day, and ever since I have been hearing the most remarkable stories of his help. Our Lady's clients have hearts naturally attuned to devotion to this humble Dominican lay brother. He will bless our land by wiping out from the hearts of his followers every vestige of race prejudice. He is the answer to a grave national problem; he holds in his hands the answer to personal problems, too; problems that come to try you and me as we walk in the fast falling gloam of our days over to Bethlehem, where, we hope, with Mary and her beautiful Child, we shall live forever.

THE HOLY FAMILY



Melita Rodeck

speaker's rich full voice solemnly sounded the searing questions, "When, Lord, did I see Thee naked and not clothe Thee, or in prison and I did not visit Thee, or hungry and I did not give Thee to eat?" We knew what the words of the Judge would be: "When you failed to see Me in the Negroes of America."

Vol. 4



January, 1945 No. 8

HARLEM FRIENDSHIP HOUSE NEWS

34 WEST 135th STREET

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I Believe, Lord! Help My Unbelief

IN the October issue of Friendship House News we carried, proudly, the letter written by the School Board of Reitz Memorial High School and signed by the Rt. Rev. Msgr. Frederick Ketter, President, and Rev. Patrick Kilfoil, Superintendent. As our readers remember, the letter was addressed to the parents of the white pupils of the school and dealt with the admission of Negro students for the Fall term, 1944.

Reitz Memorial is located in Evansville, Indiana, on the border of Kentucky, yet the School Board, its President and Superintendent had the glorious courage of their convictions and accepted Negro students, explaining clearly and simply to the parents that the school was a CATHOLIC school. And believing in the Doctrine of the Mystical Body of Christ, they saw no other way out than the logical one of integrating these sacred and binding tenets of our most holy Faith into the reality of living.

Herewith we publish the letter of Father Kilfoil to us, in a further attempt to convince other Catholic schools and colleges that God is never outdone in generosity, and that the time has long since past when we can allow purely human prudence and material considerations from precluding the acceptance of Negro students into Catholic institutions.

Miss Catherine de Hueck,
Friendship House,
34 West 135th Street,
New York, N. Y.

Dear Miss de Hueck:

His Excellency, our Most Reverend Bishop, has but recently sent me a copy of the October "Harlem Friendship House News." Although we are totally undeserving of the many "nice" things you said about our school, we were, nonetheless, pleased.

Our so-called "problem" has worked out very beautifully thus far. From what the parents were saying last summer, I honestly expected our enrollment to drop off at least two or three hundred children. Strange to say, instead of the expected decrease our enrollment jumped from 830 to 915. I do not know of one single case where a child was removed from the school because of the coming of the colored students. This, of course, speaks well for the Catholics of the community.

Six colored children were eligible to attend our school. Five registered—three boys and two girls. They have been doing very well in their studies and have no difficulty in getting along with their white fellow students. If left to themselves I believe the children will always be able, quietly and peacefully, to solve the "problems" which their elders become so excited over.

Trusting that this news of the rather pleasant out-

come of our expected controversy affords you as much pleasure and satisfaction as it does us, I remain,

Sincerely yours,

(Signed) PATRICK KILFOIL,
Superintendent.

INDEED, the news of the pleasant outcome affords us of FH infinite pleasure, for the incomprehensible policy of many of our Catholic schools has been one of the greatest stumbling blocks in our apostolate. We simply could not find any arguments to give our brothers in Christ—the Negroes—that would excuse or explain such attitudes on the part of Catholic School Directors or faculty. Firmly we believe that there are no such explanations available.

Today we stand at the cross-roads of destiny. Before us is a world aflame with both a total war and a total revolution. Wherever the eye rests, there are signs of civil struggles that bid clearly to lead the whole of humanity into chaos.

For humanity is in a spiritual black-out. It has rejected God and yet it is crying out for Him. Alone, the Catholics can show men the way back to their Father's house. Alone, they hold the answer to men's hunger. For we Catholics possess the WHOLE TRUTH. We Catholics possess God. WOE TO US IF WE OBSCURE HIS GLORIOUS, COMPASSIONATE, HOLY FACE FROM EYES THAT SEEK HIM IN TERROR AMIDST THE CRUMBLING WORLD OF HATE AND DEATH.

More than anyone else, the teachers of Catholic schools have an immense duty toward men—especially toward youth . . . and unless they fearlessly practice what they so well teach, their words will arise and destroy them. Yes, we rejoice at the good tidings of Reitz Memorial School, and we implore the Lord God of Hosts to grant other CATHOLIC schools and colleges the courage to follow suit.

I BELIEVE, LORD! HELP THOU MY UNBELIEF . . .

Statement by a Negro

If you discriminate against me because I am uncouth, I can become mannerly. If you ostracize me because I am unclean, I can cleanse myself. If you segregate me because I lack knowledge, I can become educated. But if you discriminate against me because of my color, I can do nothing. God gave me that. I have no protection against race prejudice, but to take refuge in cynicism, bitterness and hatred.

Andrew Hatcher.

Reprinted again by request.

We confess that we feel a special paternal affection, which is certainly inspired by heaven, for the Negro people dwelling among you; for in the field of religion and education we know that they need special care and comfort and are very deserving of it. We therefore invoke an abundance of heavenly blessing and we pray fruitful success for those whose generous zeal is devoted to their welfare.

(Pope Pius XII, letter to American Hierarchy.)

Staff Reporter

By N. J. G.

THANKS! Thank you—all of you—who helped us in Harlem have a Christmas after all. We really thought we wouldn't, you know. Things were so bad financially in the beginning of December we didn't think it would be possible to have a tree for the Cubs, a single gift for them, or their usual party. We had cut down on everything we could for ourselves — still there wasn't enough money for the rents. But Bl. Martin and you came through magnificently and the Cubs enjoyed their finest Christmas yet. I wish you might have seen the face of the little boy who saw his fondest dream come true in a chemistry set. It must have made the angels sing, it was so full of innocent joy. And the whole group of them singing "Come All Ye Faithful" was something to hear! Louise got her colored doll with real curls and a chic pink dress.

Thanks to the girls of the Benedictine Academy in Elizabeth, N. J., and the Sophomore Class of New Rochelle College, N. Y., we were able to share our Christmas presents with the children in the wards at Harlem Hospital and sixty-five children in a nearby school. This WAS a Christmas to remember, and while war ravages the face of the earth, it is good to know that some children's faith in the Christ Child and happiness was fulfilled. We are deeply grateful to you.

MONDAY nights at Friendship House continue to be a source of increasing inspiration. Throughout the year the philosophy of FH, the Mystical Body of Christ, the Lay Apostolate, Jim Crowism, The Sacraments, the Mass, Supernatural Life, History of the Church, Interracial Justice, Negro Culture in Art, Science, History, etc., all get discussed. And much more besides. Too, it is a chance for those whites who want to learn something about the Negro FIRST-HAND, to sit down and talk with the colored and KNOW them. It is an opportunity also for those who say they "want to do something about it" but don't know what to do or where to start,

to find out. Here in Friendship House, week after week, colored and white get together and Our Lord Himself said that where two or three are gathered together in His name, He is in the midst of them, and when forty or fifty are gathered together at a Monday Night, in His name, at Friendship House, things do happen. If you live near enough to Harlem, New York City or Chicago, try to attend the Monday Night Forums at 8:30 p.m. There is always a good speaker and always a good discussion afterwards. If you are interested in having the monthly programs mailed to you, just send me your name.

ONCE in a while someone writes in and says: "What in heck is a Friendship House Staff Worker?" If you too are curious, send for our new booklet just published, written by the Baroness de Hueck. And if you have any idea of being a Staff Worker yourself, BE SURE and send for one! (15c. for booklet, 3c. for stamp.)

From New Guinea

...Prayers of Thanksgiving echo our joy in announcing that two more young men in the 97th Engr. GS Regt. have embraced the Catholic Faith and are now studying hard to be worthy...I think I mentioned in my last letter that one has already been baptized...I humbly request that your prayers will go up asking the Almighty to give courage to these three.

...The Wednesday Discussions here at the base are as heated as the ones we used to have at Friendship House...the Monday evening Perpetual Novena to Mary is well attended too, and I wish that I could record for posterity the fervor shown in the weekly devotion to Our Lady...when you realize that we have no statue, no choir, etc.—all the worldly things we used to take for granted back home, and the fact that the religious exercises add new members at each meeting, one can have only the highest admiration for our chaplain. (He's from Bklyn, by the way.) He is teaching us religion minus all the comforts and is doing a bang-up job.

Victor Bonnemere.

(One of the 65 boys from Friendship House, serving in the war.)

EPIPHANY

LULLABY, LULLABY, HUSH!
Sleep Little Head on my breast,
Angels are singing thy praise.
Sleep little Bird in thy nest,
Shepherds are wending their ways.
Sleep little Lord, take thy rest,
Princes are coming to gaze.
Lullaby, lullaby, hush!
Hush thee, and hush thee abye!
D.Th.

THE SWORD OF RACISM

LET'S TALK ABOUT THE NEGRO. Let's not hesitate to say what we feel nor hang back because of personal fear when right before our eyes, day after day, our brother in Christ is being verbally and often physically attacked again and again.

Just the other night, in a club for the military, a club which we proudly boast is built upon the free ideals of a free America, a Southern soldier shouted across the room to a quiet, unobtrusive Negro soldier. "I hate Niggers, North or South." A large group of supposedly white Christians stood by and watched that Negro soldier leave a club from which he had been driven by the sword of racism; stood by and through their silence shouted, "We know not the man." The wound was deep.

It is up to us, the Catholics of today and perhaps the martyrs of tomorrow, to withdraw the blade from the wound. Slowly, gently, and as painlessly as possible. Often it will slip back, sometimes it will turn and bite deeply in a new spot but eventually it must yield to the persuasion of the pressure which we will apply. The pressure of Christ-like charity and the balm of holy love.

We must begin to bind up that wound in the heart and eyes of our brother and we must begin at once. For, if we do not the very thing for which he and our white brothers have given their lives, namely, the destruction of race hatred, will rise with such wrath and power of destruction that no puny effort of ours will suffice to stem the flood at its height.

M. Zimmermann.

Around the House

By ANN HARRIGAN

Not Flight, but Struggle

"O blessed tranquility, thou has nothing in common with the spirit of holding fixedly and obstinately, unrelentingly and with childish stubbornness, to things as they are; nor yet with the reluctance—child of cowardice and selfishness—to put one's mind to the solution of problems and questions which the passage of time and the succession of generations, with their different needs and progress, make actual, and bring up as burning questions of the day. But, for a Christian who is conscious of his responsibilities even towards the least of his brethren, there is no such thing as slothful tranquility; nor is there question of flight, but of struggle, of action against every inaction and desertion in the great spiritual combat where the stakes are the construction, nay the very soul, of the society of tomorrow."

FOR us humans who always look for an incarnation, who tend to believe with our lips only, the fullness of Christ's Truth until we see it in the flesh of some human being, these words of Christ's representative on earth, Pope Pius XII, set the key for the way that we Catholics are called upon to act in these times.

"O blessed tranquility, thou hast nothing in common with the spirit of holding obstinately to things as they are"—What then keeps us so attached to practices that on their very face are un-Catholic and un-Christian? Segregation, for example.

"Nor yet with reluctance to put one's mind to the solution of problems which the passage of time and the succession of generations, make actual and bring up as burning questions of the day"—elsewhere the Holy Father has said that the burning question of the day—the biggest heresy of our time—is RACISM. Many are internally convinced of this and yet hold back from contributing their share of work to break down prejudice against Negroes and to build up tolerance and love. What lover of Christ is not on fire and stung to the very gall of shame, not only at the degradation to which his darker brothers are condemned—a great evil in itself, but, also that the ones who thus act are Christians who say they believe in Jesus Christ but who shut him out of churches, schoolrooms, hospitals, employment, etc., and who thus add to the accumulated burden of a society already groaning, by creating new social problems or aggravating existing ones!

EVEN in terms of dollars and cents, time and labor, what has not been the price of segregating our fellow men—more money for relief, for orphanages, insane asylums, foster homes, hospitals, prisons, especially for juvenile delinquents, who, as Bishop Sheil, the great Bishop of youth, has said, "Become anti-social when denied the very elements of human existence."

"But for a Christian who is conscious of his responsibilities there is no such thing as slothful tranquility"—People who work for social justice are called agitators. They stir up the people. But it was said of ONE two thousand years ago "He stirreth up the people." Those who wanted to keep the status quo

and justify their mal-practices said it was dangerous to delve into these matters.

"Nor is there question of flight, but of struggle, of action against every inaction and desertion in the great spiritual combat where the stakes are the construction, nay the very soul, of the society of tomorrow"—Not flight, but struggle, is the order of the supernatural as it is the order of the natural. Not in burying our heads in the sand like ostriches, or saying with Louis XVI, two years before his head was cut off, "These things will last till my death," but in facing the problem, in recognizing the disease of injustice to our neighbors and in courageously applying remedies, however radical and painful they may be.

THE Vicar of Christ on earth calls us to pit "action against every inaction and desertion in the great spiritual combat." Strong words these. But words that in their recognition of great confusion of society today and in their simple pointing to the remedy fill us with deep joy and gratitude and filial devotion to Him, who is the Shepherd of all the souls that God has entrusted to his care,



be they black or white, Jew or gentile, bond or free.

Reform of the Individual

It is useless to try to reform the state or economic life unless men first reform themselves. The state and economic life depend on men. History has shown that when men become selfish the world becomes unhappy.

From "Quadragesimo Anno," Encyclical of Pope Pius XI.

BISHOP SHEIL SPEAKS AT SECOND ANNIVERSARY

ON December 8, His Excellency, Most Reverend Bernard J. Sheil, D.D., Auxiliary Bishop of Chicago, addressed an overflowing crowd at Chicago Friendship House. The clear, undeniable pronouncements against the injustices to the Negro people brought on by Christians and even Catholics, who practice Jim Crowism, thrilled every last man present.

Notables and nondescripts stood shoulder to shoulder, listening to Bishop Sheil enunciate once more the old but ever new principles of the Gospel. All felt that the presence of Bishop Sheil was a blessing.

During the early part of the day, the Baroness was the center of all attention, of course, being the founder of Friendship House, and the constant stream of visitors had a good chance to meet and talk with her.

Eddie Doherty gave a delightful, intimate talk on some of the background of **Splendor of Sorrows** and **Gall and Honey**, and a little later Claude McKay, author of "Harlem," was presented along with some of his poems. Both authors autographed their books during the afternoon and evening. The afternoon program also included an exhibition of paintings by Negro artists, lent to us through the kindness of the South Side Community Art Center.

THE high spot of the evening was the little skit presented by the children of the Casita under Tena Roseman's direction, depicting the various heroes in Negro History and winding up with Bishop Sheil, as one of the foremost defenders of the right of all men, including the Negro.

Photograph bulbs flashed as the Bishop cut into the big birthday cake holding two candles, held by Miss Ann Harrigan, the Director of Chicago Friendship House. The F-H chorus wound up the evening singing spirituals, as a fitting expression of the joy and gratitude in our hearts for two years' existence for the old Staff Workers, Blanche, Teevy, Mary, Ken and for the new, Bill, Betty, Cliff, Jody.

Deo Gratias!

We Thank You, Martin

MARTIN DE PORRES walked the streets of Lima, Peru, in 1585. He fed the hungry, harbored the harborless, visited the poor, healed the sick, and practiced all of the spiritual and corporal works of mercy. Today, Blessed Martin walks the streets of Chicago's Southside.

Friendship House tries to practice all of the spiritual and corporal works of mercy, and we know that without the assistance of Blessed Martin it would be impossible for us to do this. So, here is our thanks.

We thank you, Martin, for the Hierarchy of Chicago—Our Beloved Archbishop Stritch; that great champion of interracial justice and the one who is responsible for our being in Chicago, Bishop Sheil; and our friend and benefactor, Bishop O'Brien. We thank you, Martin, for our general director, the Baroness de Hueck Doherty, and for Eddie Doherty, and for our spiritual directors, Father Cantwell and Monsignor Hillenbrand.

We thank you, Martin, for Ann, our director—the teacher, guide and guardian of all of the members of the staff. We thank you, Martin, for all of the staff workers you have sent to us during the past two years, especially those who are still with us—Ken, Blanche, Mary, Betty, Bill, Clif, Jodie and Teevy. Teevy, we thank you for in a special manner, for you know, Brother Martin, that she is our house mother who prepares all of the food that you send us. Besides, Teevy's Irish wit is a big help when the going gets tough.

WE thank you, Martin, for all of our splendid volunteers, white and colored, who work in offices, factories and schools, who come down to FH after hours and work side by side as brothers

in Christ. We thank you, Martin, for all of our generous benefactors who, under your inspiration, contribute the means to pay the rent, light and gas bills, and the thousand and one other expenses of FH.

We thank you, Martin, for all of those good souls whom you send to us daily, providing us an opportunity for practicing the spiritual and corporal works of mercy. We thank you, Martin, for those two ambassadors of Christ, John and Willie (an interracial couple).

We thank you, Martin, for the children you send to us daily. Brother Martin, please help us in the Casita—let us remember that the little ones that we are privileged to work with are the ones that Our Blessed Lord was speaking about when He said: "Suffer these little ones to come unto Me." These little souls that we are working with are very precious in God's sight. Teach us this, Martin.

YES, Martin, we have been through a lot in the past two years. Remember the Monday evening when we didn't have enough coffee and sugar for the people who attended the lecture? Peggy asked us what we were going to do. Of course, she received the answer, "O, don't worry; Martin will come through." Shortly after that, coffee and sugar were brought in. Then again, remember how hard we worked you for a successful circus? Yes, you came through, and how do you like the new linoleum it procured?

Last week when the Mothers' Club gave their party for our benefit, and there was an error in the booking of the place where the party was to be held, you came through at the last moment and gave us a lady's home in which to have our affair, which was most successful and enjoyable for all present.

Well, Martin, it is time to leave; however, we will not say goodbye, but just "So long until next time."

The Staff of Chicago,

By Bill Flynn.

CHICAGO BRIEFS

MONSIGNOR HILLENBRAND'S course in Divine Life and Worship on Wednesday is a positive gift of God to the crowd who assemble at F. H. We really feel like the spoiled children of the Lord.

January 18, the Feast of St. Peter's Chair in Rome to January 25 Conversion of St. Paul, the octave of prayers for the unity of all churches and sects in the true Catholic faith. Each day a special group is prayed for—Orientals, Anglicans, Lutherans and all European Protestants, American Christians, lapsed Catholics, Jews, the Missions of the World and all other sheep, "That they all may be one as Thou Father in me and I in Thee."

Congratulations to Mary Widman, Director of Blessed Martin

POKE WEED

berries



Center, who is now Sister Mary Magdalen, and Ann Harrigan, now Sister Catherine of Sienna, as both were recently received in the Third Order of St. Dominic.

News of the second annual conference of the two Friendship Houses, Chicago and New York, will be forthcoming next month.

John Doeble amazes by the unflagging and universal scope of his interests. Not one of his least characteristics is showing others how to do good.

Cliff Thomas, Assistant Children's Director, stepped into the driver's seat during December while Blanche Scholes, slated to run F. H. while A. H. became a volunteer, got a heavy cold and spent the week in bed.



The Baroness Jots It Down

I HAVE been visiting recently the shut-ins, the sick, the lonely. And my heart aches for them. It seems that even their best friends are too busy these days to remember those who are chronically ill. Such is life, I guess.

There is, for instance, Haywood McNeil, a young, colored lad, interested in our Holy Faith. Would anyone be interested in "adopting" him for a pen pal? Send him pamphlets about religion and the Saints, and maybe some goodies now and then. His address is 4351 St. Lawrence Ave. (second floor), Chicago, Ill.

And good Miss Agnes O'Beirne, of the snow-white hair and young, smiling, blue, Irish eyes, with the brogue thick on her, all twisted with rheumatics, yet never complaining, a holy Tertiary of St. Francis. How glad she would be for letters from unknown friends, and a subscription to Ave Maria and the Sacred Heart Messenger! Any volunteers? Yes, it is infinitely lonely to be a shut-in.

* * *

THE Friendship House Outer Circle is growing . . . Won't you join it, too? You will get a monthly letter, and we shall get better acquainted. Write to me at 8 West Walton Pl. and send your name in. Eddie Doherty is writing the book of his life . . . "THE BIOGRAPHY OF BLESSED MARTIN DE PORRES, his heavenly Pal; read it in installments in the "Torch," that lovely Dominican magazine, published at 141 East 65th St., New York City. Will someone in Canada help us to get subscriptions for "Friendship House News"? It is still fifty cents a year for Canada, too. Anyone interested in the vocation of a Friendship House Staff Worker please write for our new pamphlet of that title, enclosing 15 cents. . . . Eddie's son, Jim Jack, is being married January 6th to a lovely Wisconsin girl, Joan Stanton. Please remember them in your prayers on that great day. A baby boy, Martin, has been born to Olga Laplante Charlton. She was one of the original Staff Workers in FH Canada and N. Y. C. Anyone having baby things can send them to her., R.D. No. 1, Fair Haven, Vt.

* * *

FRIENDS of New York City are cordially invited for the evening lectures by Fr. Cantwell, myself and others, to take place during our convention, 8 p.m., on January 24, 25, 26. Address: 34 West 135th St.



THIS IS MY BLOOD

CHRIST'S LAW

Most people agree that the social order must be reformed. But the social order cannot be reformed until men reform their consciences. God must come first. This does not mean that a man may not work for gain. It is God's will that men should earn their living. It is right that men who make society richer by their work should themselves be richer. But they must use their riches according to God's laws. If men reform their consciences they will follow God's law and seek for justice. If they follow Christ's law they will have charity. And charity will not let one man exploit another man. It is not enough

to strive only for justice: there must be charity as well. Justice does no more than prevent men quarreling; charity unites them. To bring back justice and charity is not easy. But it can be done. There are hopeful signs. Many young workers, professional men and leaders of society have become keen to do something about social evils, to make the world a better place.

HOW TO BRING BACK CHRIST'S LAW

Bishops and priests must study social questions. Bishops and priests must inspire laymen to help them. Bishops and priests must inspire the workers to become the apostles of the workers, and employers to be the apostles of employers. Bishops and priests must train all these apostles. Laymen and laywomen will become apostles by learning their faith thoroughly; by study and practical work, and especially by making retreats. If laymen and laywomen will make retreats laymen and laywomen will be excellent Christians, real apostles, filled with love of Christ, strong in faith, full of courage, aflame with zeal, eager to spread the kingdom of Christ.

If bishops and priests, workers and employers, laymen and laywomen, will be apostles they must all work together. If Bishops and priests, workers and employers, laymen and laywomen all work together they can bring back Christ's law. If they bring back Christ's law all abuses will be healed.

From "Quadragesimo Anno," Encyclical of Pope Pius XI.

BOOK REVIEW

By NANCY GRENELL

THE MYTH OF THE NEGRO PAST, by Melville J. Herskovits. Harper, 4.00.

MR. HERSKOVITS has written another absorbing and important Negro study to add to his former studies of Negro life in North America, South America, the West Indies and West Africa. Dr. Herskovits is Professor of Anthropology at Northwestern University.

What is this "myth" of the Negro past that he describes? It is just this: an old fallacy, accepted by practically everyone in the United States, including, paradoxically, many Negroes themselves, because science has never taught them otherwise, that the Negro has no past. The assumption is that the Negro has contributed practically nothing to our civilization except some popular music and new dance steps.

THE author summarizes the assumption like this: (1) Negroes are naturally childlike and adjust easily to the most unsatisfactory social conditions, which they accept readily and happily, in contrast to the American Indians, who preferred extinction to slavery. (2) Only the poorer stock of Africa was enslaved—the more intelligent Africans having been able to elude the raiders' net. (3) Since the Negroes came from many different tribes, speaking different languages, they were not able to find a common denominator for understanding or behavior. (4) The cultures of Africa were so low and savage in the scale of human civilization that the apparent superiority of European customs, as seen in their masters, would make them give up their aboriginal traditions. Thus (5) the Negro is a man without a past.

With these assumptions Dr. Herskovits definitely disagrees. He argues that this viewpoint is untenable, but so long as it persists, racial misunderstanding and prejudice are more or less inevitable. The Negro is not a man without a past. He is not naturally childlike

Hear Ye! Hear Ye!

Second Annual FRIENDSHIP HOUSE CONVENTION IN HARLEM

Three Days, January 24, 25, 26

*All Welcome to Evening Lectures
Which Begin at 8 P. M.*

First Night, Wednesday, January 24

Speaker: Baroness Catherine de Hueck, General Director, Founder.

Subject: FRIENDSHIP HOUSE—A WAY OF LIFE.

Second Night, Thursday, January 25

Speaker: Ann Harrigan, Director, Chicago Friendship House.

Subject: RACISM AND THE BOURGEOISE MIND.

Speaker: Nancy Grenell, Director, New York Friendship House.

Subject: ARE RACE RELATIONS GETTING BETTER OR WORSE?

Third Night, Friday, January 26

Speaker: Rev. Joseph Gartner, Assistant Pastor, St. Monica's Church, Jamaica, Long Island.

Subject: GETTING BACK TO FUNDAMENTALS.

Speaker: Rev. Daniel Cantwell, Professor of Sociology and Liturgy, St. Mary-of-the-Lake Seminary, Mundelein, Ill.

Subject: REVOLUTION OR RUN-AROUND?

These lectures will be held at the Friendship House Library, 34 West 135th Street, Harlem, New York City (between Lenox and Fifth Avenues). Take Bronx Park IRT subway; No. 4 Lexington Avenue bus; Madison Avenue bus; or 8th Avenue subway to 135th Street.

and meekly adaptable. It has not been proved that only the poorer stock of Africa was enslaved. It cannot be proved that the aboriginal culture was, or is, "inferior" to our own, although different.

AND, most importantly, the characteristics of this aboriginal culture have by no means all been lost because of centuries of contact with a "superior" civilization. It is impossible to understand the Negro today, without a consideration of the culture from which he was torn. And then the

author shows where these parallels and survivals occur in almost every phase of Negro life today.

This is a brief review of an important book, which hardly does justice to its provocative theme. I have heard colored men themselves argue against some of the points Dr. Herskovits maintains. However, it is worth the consideration of anyone who claims knowledge and interest in the question of racism. Prejudice is lessened through knowledge and this book will help all to greater understanding.

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XUM

THE CHURCH

The Church has authority
given by God
to say what is right,
to denounce what is wrong.
The Church
never interferes
in social
and economic conditions
if no one suffers
by these conditions.
If social
and economic conditions
make people suffer
the Church interferes.
Social conditions
must be controlled
by the moral law.
Economic laws
explain what men can do
with material things.
Moral laws
explain what men should do
with material things.
Since this is so
they should not be separated.
If men were agreed
that this should be so
these social conditions
would lead men to God.

From "Quadragesimo Anno," Encyclical of Pope Pius XI.

He Who Has Dared

HE who has dared, has done,
Whether he lost, or won;
No man has failed, who tried,
Whether he lived or died.
This is the truest truth
Age would impart to youth,
Only a few prevail,
But only the quitters fail.

CHRIST on a bloody Cross—
Yet who shall call it loss?
One He had thought His friend
Whispered, "It is the end."
But where is the cruel crowd,
Where are the princes proud?
Dead like the mists of dawn;
Only the Christ lives on.

HONOR is not alone
Laurel, or wealth, or throne,
Many a heart as brave
Sleeps in a loser's grave.
Whether he won or not,
Heaven has not forgot,
He who has dared, has done,
Whether he lost or won.

SAM

Sam is just a little boy
Around our neighborhood.
Dirty, ragged, tattered, torn,
Fits his description good.

Like other boys around the block
He isn't very good.
He very seldom goes to school
Or does the things he should.

Whenever Sam can get the chance
He'd lie and steal and cheat,
But after all he'd only steal
The things that he can eat.

I've often tried to figure out,
What makes our Sam this way.
The answer to that question,
I found out the other day.

Whenever Sam gets home at night
His mother doesn't know,
Because she's somewhere in a bar,
Or else she's in a show.

There's something else about our
Sam,
I think should be made clear,
His mother doesn't care for him,
His father isn't here.

So let us not condemn our Sam,
He isn't all to blame.
If you or I were in his place
I think we'd do the same.

Sgt. Wakefield G. Mahon.
(Friendship House Junior Counsellor, now overseas.)



Melita Rodeck

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SUPERFLUOUS INCOME

If a man's income
is greater
than his needs
what must he do?
A man with superfluous income
must give
to those poorer.
It is not charity
it is not sanctity;
it is justice.
A man with superfluous income
is not free to choose
whether he will
or will not
give to the poor.
He is bound to give
to the poor
because his income
is more than he needs
for himself.
A man with superfluous income
may use it
to provide chances of work
for the workers.
But he should see
that the common good
is helped by what they produce.

From "Quadragesimo Anno," encyclical of Pope Pius XI.

REFORM

Leo said
that Society
could only be healed
by a return to Christian life
and Christian institutions.
Pius XI
repeats
what Leo said:
the abuses of today
can be abolished,
but these things
are needed to abolish them—
the reform of the state,
the reform of economic life,
the reform of the individual.
For the state cannot be reformed
unless the individual is reformed.

From "Quadragesimo Anno," Encyclical of Pope Pius XI.